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WILLIAM J. ROBINSON, M.D., EDITOR.

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THE PSYCHONEUROSES AND THE UNCONSCIOUS.

BY SAMUEL A. TANNENBAUM, M.D., New York.

VI.

For the proper understanding of the sexual life of any particular individual and of the symptoms of psychoneurotics it is necessary to keep before one's mind *the destinies of the sexual impulses* as they have been determined by Freud. In general it may be said that these destinies are determined by, or are the results of, the individual's attempt to defend himself against his sexual impulses. Briefly stated the libido may be (1) converted into its opposite (love changed to hate), (2) directed inward against the individual himself (sadism changed to masochism, voyeurism to exhibitionism), (3) repressed, (4) sublimated and (5) replaced by fear.

The Functional Neuroses.—The functional neuroses include all those conditions that are generally described as forms of "nervousness." Neurologists have attempted many classifications but none has met with general acceptance. Freud divides all the neuroses into two great groups: the Actual Neuroses and the Transference Psychoneuroses. The *Actual Neuroses* are subdivided into *True Neurasthenia* and *Apprehension Neurosis*. The *Transference Psychneuroses* (so named because, unlike the Narcistic Psychoneuroses, they are curable by the mechanism of transference) are subdivided into *Apprehension Hysteria, Conversion Hysteria, Phobias*, and *Obsession Neuroses*. The various forms of psycho-sexual impotence, fetichism, perversions, and some forms of homosexuality, are manifestations of transference psychoneurosis and are curable by psychoanalysis. The Actual Neuroses do not concern us

now, so we shall leave them. The symptoms of the psychoneuroses need not now be enumerated.

Causes of the Psychoneuroses.—Freud's experiences with neurotics, during many years, long ago led him to the conclusion that there can be no psychoneurosis without an antecedent disturbance in the individual's sexual life. This disturbance always means a prolonged non-gratification of the libido of the individual in question. The reasons for the non-gratification of the specific libido are numerous. An unconscious invert or pervert or fetichist cannot gratify his sexual desire by indulging in normal heterosexual coitus. Moral, religious and social considerations make it impossible for unmarried females beyond the age of puberty to gratify their sexual longings or even to admit their existence. Unmarried men often repress, or try to repress, their sexual appetites because of fear of gonorrhea and syphilis, disgust for prostitutes, fear of damnation and social condemnation. Conscience makes cowards of them all. They lack the courage to do what their natures demand. Marriage under present social conditions is no guarantee of sexual gratification. Owing to various considerations, chiefly pecuniary, birth control becomes the guiding principle in almost all civilized families. Only human brutes do not practice birth control. But birth control means, usually, some form of preventive coitus which fails to satisfy the libido, causes sexual toxemia, leads to attempts at repression of the sex impulse and begets desires for adultery which must also be repressed. Besides, self-seeking politicians, alias statesmen, pseudo-scientific economists, hypocritical churchmen and the hireling editors of plutocratic newspapers, unite in condemning and belying the practice of preventive coitus. The result of all this is *psychic conflict*, a conflict between the sexual and the ego impulses of the individual. As a result of this conflict the libido is withdrawn from the outer world, is turned inward (*Introversion*), and dammed back into the channels it followed before puberty. In other words, the old desires are re-awakened (by the mechanism of *regression*). But these perverse desires too must be repressed. If these desires are too imperious to stay repressed the result is neurosis. The libido is converted into symptoms which are the substitutes for—and equivalents of—the unconscious perverse cravings. That is why Freud says, with irrefutable logic, that *the neuroses are the negative of the perversions;* and inasmuch as the symptoms are substitutes for infantile forms

of sexual activities we are justified in saying that the neurotic is one who has fled from his conflicts and taken refuge in a state of *psychic infantilism.*

Indulgence in normal coitus is not the preventive of hysteria that almost all physicians and laymen believe it to be. Unless heterosexual intercourse is accompanied by that overvaluation of the sexual partner called "love" and by a complete abandonment of all restraint, it will not gratify the libido. One of my patients, a very devoted husband, was disgusted even with the thought of coitus with his wife because she had a lacerated perineum and leucorrhea. It need hardly be said that indulgence in inverted or perverted sexual practices does not confer immunity from the development of a psychoneurosis.

It cannot, however, be sufficiently emphasized that a neurosis may be caused not only by a conflict between the sexual and the ego impulses but also by a conflict between two groups of ego impulses. In the case of agoraphobia previously referred to, the conflict was between the desire to steal his employer's money and the desire to be true to his ego ideal. Hatred of a business rival may beget a desire to murder him and thus lead to such serious psychic conflicts as to bring on a neurosis. But careful investigation will show that in all these cases the individual was predisposed to a neurosis because of some abnormality or inadequacy in his sexual life. In the treatment of these cases it is not always necessary or advisable to dig out the sexual difficulty.

And what about the banal (i. e. non-sexual) causes, e. g. indulgence in tea, coffee, tobacco, alcohol, overwork, worry, etc., of the psychoneuroses that are discussed at such length in our textbooks? It may be said with absolute certainty that as causes these may be ranked with the evil eye as a cause for infantile convulsions. All that may be properly claimed for them is that some of them, e. g. worry, bereavement, etc., precipitate a neurosis which might otherwise have been deferred. Given the proper soil any psychic conflict will precipitate a neurosis. True *heredity* plays almost no part in the neuroses. *False heredity*, which means the effect of being brought up in a very neurotic family, is, on the contrary, a very important factor for the subsequent development of a psychoneurosis or even for the occurrence of infantile hysteria.

What, it may be asked, constitutes a *predisposition* for psychoneurosis? Experience teaches that the neuroses occur in those persons who in childhood manifested precocious sexuality, intense

preoccupation with sexual fantasies and excessive indulgence in auto-erotism, all of which were subsequently repressed. The firmer the hold that the Oepidus complex has upon an individual and the more firmly rooted he is in the polymorph-perverse sexuality of childhood, the more likely is he to develop a psychoneurosis. In the future the bringing-up and education of children will be based on this principle.

VII.

Psychoneurosis Motives.—From what we know of the development of a psychoneurosis it is evident that the individual has brought the malady on himself by his attempted repression of certain desires that he considered incompatible with his peace of mind. It is not unreasonable therefore to inquire into the psychoneurotic's motives, the more so as we know that very often the neurosis persists after the cause for it is gone, that new symptoms are developed from time to time, and that there are remissions in the symptoms. The clinical study of these neuroses has, in fact, shown that after the disease has developed the symptoms are utilised for other purposes than those for which they were created. In other words, as the disease progresses the symptoms acquire additional meanings, are "overdetermined," so that one symptom may be the expression of several complexes. Such a symptom will not wholly disappear unless all of its meanings are laid bare to the patient. That is why it is necessary to approach the analysis of a certain symptom from several directions, that is, to consider it as the expression of various motives. It is customary to speak of these as primary and secondary motives or benefits. We shall consider them under the following heads:

1. **Avoidance of Pain.**—This is the primary motive. The individual feels himself in the throes of certain powerful desires the enactment of which he knows will do violence to his conscience and bring upon him the wrath of the community. To avoid these painful consequences he represses his wicked or criminal impulses. A patient of mine who, as his dreams show, harbors a strong incestuous love for his sister, is conscious only of a very strong and utterly unreasonable hatred for her. In his fantasies he is always quarrelling with and upbraiding her. His hatred makes it impossible for him to commit the coveted incest. (His defence takes the shape of converting his love into its opposite.) The neurotic manifestation terminates a painful ethical conflict.

2. **Wish Fulfillment.**—When an impulse or desire is insufficiently repressed it sooner or later manifests itself in some indirect or symbolic manner which we designate a dream or a symptom. It follows then that the symptom is the indirect or symbolic fulfillment of the repressed wish. Of course the wish is not actually realized, but inasmuch as, to the unconscious, thoughts are realities the ego is as content as if he really had his wish and derives pleasure from the imagined gratification. A little boy complains of pain in the leg every Monday morning for several weeks. I inform him that he probably has the pain only because he doesn't like to go to school after the Saturday and Sunday holiday—and the pain disappears. Miss L., aged 19, suffering from 'hystero-epilepsy,' complains for months of very distressing attacks of a peculiar twisting sensation in her entire body. This symptom disappeared as soon as she realised that it was a masked wish-fulfillment, as could be proved by her associations with the synonyms of the word "twist." A man engaged in a somewhat "shady" business complains of severe "nervous headaches." His business "gives him a headache" literally as well as metaphorically. He wishes it were a real headache rather than a figurative one. Oscar Pfister gives several very interesting cases of symptoms built up on the formula, "I wish it were only."

3. **Sexual Gratification.** The impulses or urgings most frequently repressed are the sexual ones. Neurotics are those individuals in whom the repressed desires cannot long stay repressed and who gratify these desires in the indirect way known as neurosis. The energy behind their symptoms is the repressed sexual energy. The symptoms, then, are the substitutes for their sexual desires. From these considerations and from his actual findings Freud has postulated these three formulas: (1) in all psychoneurotics there are present unconscious manifestations of inversion; (2) in all neurotics there are evidences of the unconscious tendency to certain perversions, especially those pertaining to the mouth and anus; (3) in all neurotics the partial impulses play an especially prominent rôle as symptom formers. It is certain that these partial impulses always travel in pairs; that is, if a patient is masochistic he will also show traces of sadism, and vice versa.

Miss L., previously mentioned, used to go through very peculiar distortions when she got an attack of so-called "epilepsy." Seeing her in one of these attacks convinced me that the twisting rotary movements of her neck, back and upper extremities were the

somatic rendering of her idea of the sexual act. With the analysis this symptom gradually disappeared. Miss K. is so intensely masochistic that she actually whips her bare legs with a switch; yet she revels in reading tales of the sufferings of women under the rule of men. Her sadism is due to the fact that she unconsciously identifies herself with the women of whose sufferings she reads. Miss S., suffering from agoraphobia, is so obstinately constipated that only an enema can bring on an evacuation. With eyes sparkling and facial muscles grinning she says that no earthly pleasure can compare with that of getting a warm water enema. Mr. X., whose chief complaint is sexual anesthesia, in spite of perfect potency, is troubled with intense gagging whenever he puts a cigar between his lips, sees a sword-swallowing act, or hears someone have a coughing fit. He has for years indulged in cunnilingus and passive fellatorism and he has a strong unconscious desire for fellatio which he represses and which manifests itself in the gagging.

Freud (or Pfister?) mentions a case in which a young woman complained of a sense of pressure in the chest. Analysis showed that this symptom came on after she had been kissed passionately by a young man whose phallus she felt pressing against her thigh at the time. Her symptom represents a typical neurotic "mechanism"—the *displacement* of a sensation from below upward (sometimes it's also from before backward) in the interests of disguise and self-deception. The wish for the contact continues unabated in her unconsciousness. This case excellently illustrates what Freud means when he says that "*the neurotic suffers from reminiscences.*" Such symptoms are monuments to past psychic shocks.

My patient with hystero-epilepsy, Miss L., often complained of an obscuration of her field of vision by seeing spread out before her a beautiful wheat field behind which she beheld dimly a peacock with his tail spread wide. Under the process of free associations she recalls a summer outing in the country in the company of a number of boys and girls at which the girls were surprised in an embarrassing situation and to which the boys subsequently made unpleasant allusions. The peacock was an ingenious symbol for the erect phallus that she had seen unexpectedly on several occasions. This case is of especial interest because the patient was suffering also from idiopathic (!) optic neuritis of both eyes. This goes a great way towards confirming Freud's statement that a *somatic predisposition* is often the decisive factor in determining

the nature and location of psychoneurotic symptoms. A hysterical cough will engraft itself upon a bronchitis; hysterical deafness upon a chronic otitis media, etc. (Miss L. was subsequently operated on at Mt. Sinai Hospital; both sides of the cranium were trephined in search of a cerebral tumor but none was found. The operation was undertaken long after the hysterical symptoms had disappeared).

To avoid misunderstanding and to insure justice to Freud and to the victims of psychoneuroses, we caution the reader to always bear in mind that these "wishes"—sexual, erotic and criminal—are always unconscious, and that the "wish" is not in the symptom but in the thought behind the symptom, that the symptom is only the disguised, metaphorical, symbolical expression of the wish. The psychoneurotic is not consciously, knowingly perverse; nor is he a malingerer; he is always more sinned against than sinning, and needs the divine more than the physician, sympathy and understanding more than sermons and reproaches.

4. **Consolation or Solace.**—Many psychoneurotic symptoms are begotten as a sort of solace or consolation for painful realities. They are really wish-fulfillments, but not primary ones. Pfister reports an extremely interesting case of an old man who was dependent for his support upon a son whom he fondly designated his "right arm." This son caused him a great deal of distress and the poor man undoubtedly wished it might be his right arm rather than his son that distressed him. And lo! he developed "muscular rheumatism" in the right arm. A patient of mine, a woman aged 30, married six years, sterile, suddenly begins to vomit every morning and soon thereafter her menses become scanty. It takes several months to convince her that the wish is father to the thought and to her symptoms.

By this time the reader must have noticed that in a large number of our illustrations the symptoms are the physical equivalents of certain ideas, the somatic rendering of repressed ideas. We call this phenomena "*conversion*" and the neurosis in which it occurs "conversion hysteria." The energy which properly belongs to the repressed idea is transformed into a symptom of a sensory, muscular, secretory or vasomotor nature. Such transformations are not unlike phenomena that are observed in the perfectly healthy human being. Sudden fear may send a chill down one's back. Touching certain objects gives some persons a

creepy feeling. We speak of being paralyzed with fear. Our "mouth waters" when we see something we long for. Kindred phenomena, known to all psychologists, are the strong pulse, deep breathing, muscular tonicity, etc., when one is pleased and the weak pulse, shallow respiration, muscular atonicity, etc. when one is displeased. An unpleasant experience makes us literally "shrink in ourselves;" grief bows us down and crushes us; happiness makes us stronger, larger and bigger, lifts us from the ground.

What happens in these conversions is that a painful idea is repressed and deprived of its energy so that the idea can no longer force an entry into consciousness. The freed energy then associates itself with some bodily organ that, as a result of some organic malady, is in a receptive state. Such organs are always erogenous (hysterogenous) zones. 'Hysterical stigmata' play no part in the Freudian psychology.

5. **Flight from Reality.**—The psychoneurotic individual is always one who finds the conflict between his impulses (desires) and the demands of his environment too much for him. His problems are too difficult for him to solve. He is too conscious of his obligations to his family, to society, to law, etc., to betray them in the interests of his egoistic cravings; but his desires are too strong to be brushed aside. He cuts the Gordian knot by becoming neurotic, thus satisfying both contending forces and neither. Miss M., aged 26, in love with a man of whom her parents do not approve, marries a man she does not love rather than continue single and be exposed to the danger of a liaison with her lover. She develops a psychoneurosis and is totally frigid. She is paying dearly for her morality. A man beset with all sorts of difficulties in making a living for his family wishes he could be rid of them and never see his wife again;—he is suddenly stricken with hysterical blindness. This sort of automatic and highly fantastic dismissal of one's troubles is not at all uncommon in psychoneurotics. In a case reported by Pfister a young lady developed attacks of migraine rather than worry about life's trials and hardships.

6. **Punitive.**—Not infrequently neurotic symptoms serve also the purpose of punishing those about the invalid who are regarded as being responsible for the neurotic's unhappiness. In this way the neurotic is also punishing himself for not having acted in accordance with his own desires. Mrs. M. is punishing herself with frigidity for not having married her lover, and is

punishing her husband and her family (who induced her to marry) by being neurotic. An unhappily married woman discovers that she has for a long time indulged in nocturnal masturbation. To punish herself for her sins she becomes paralyzed in the right arm. This is very much like what happened to the rabbi reported by Dr. Stekel in his fascinating book, *Nervöse Angstzustände*.

7. Ethical.—From what has preceded it is evident that an ethical conflict lies at the basis of most cases of psychoneurosis. But there are cases in which the neurosis is developed not for the purpose of secretly, indirectly, satisfying one's criminal or immoral wishes, but as a protection against them. The woman with the paralyzed arm cannot masturbate as long as she is paralyzed.

An extremely interesting and instructive illustration of this motive is offered by the case of Mr. B. Ever since his only child was born, sixteen years ago, he has practiced coitus interruptus. During the past few years this has become repugnant and harmful to him. He suffered from a constant sense of fatigue, pains in the back and mental dullness. There was hardly a day in the week that he was not three-quarters drunk. Cost what it might he was resolved to remain faithful to his wife. The allurements and blandishments of "lady buyers" did not tempt him from the path of virtue. At night he played solitaire so as not to meet the women in the hotel lobbies. Suddenly he develops an almost maniacal jealousy of his wife, accuses her of infidelity with various men, cuts off his social relations with some of his neighbors, broods on suicide and threatens to kill his wife. Analysis shows that his voluntary abstinence from normal coitus has become unbearable; he dreams of sexual relations with other women; he looks at women wearing short skirts and white shoes with disgust. To make it impossible for him to yield to his adulterous desire he accuses his wife of the offence he would commit. This is an excellent instance of the mechanism of *projection*. It may be of interest to note that he was cured of his alcoholism as well as his jealousy after eight weeks of interrupted psychoanalysis.

An ethical purpose is served by the numerous instances of young men becoming impotent in the presence of a prostitute. The fear of venereal disease and of discovery also plays a part, of course.

8. **To Enforce Love.**—Not at all infrequently young women and children develop a neurosis for no other purpose than to enforce love and attentions from their immediate relatives. This is especially true of mediocre women married to men of some distinction who are popular in society and fond of women. A woman who enforces her husband's attention in this clandestine way is a very expensive luxury--and a nuisance. She cannot be cured. Of such a woman it may be said she is never happy except when she is sick.

9. **Religious.**—It is obvious that if a neurosis may, primarily or secondarily, serve an ethical or moral purpose, it may also serve a religious purpose. In fact Dr. Stekel says, and most likely correctly, that religious or superstitious fear of God plays an important role in all the psychoneuroses. (See his brilliant essay, "The Masked Piety of the Neurotic.") My patient, Mr. M. G., aged 22, born and brought up in New York, the son of fanatically orthodox Jews, is in love with a gentile girl. But every time he goes to visit her he is seized with an attack of panicky fear (and thoughts of pollutions) which makes him speechless, sullen and morose. The object of these apprehensive attacks is, as he says, to keep him from "going too far" in his relations with a gentile girl. He is firmly convinced that if he married this girl his mother's spirit would haunt him nightly and choke him in his sleep. He also fears marriage because it implies sexual relations and the loss of semen (vital substance.)

Apprehension Hysteria, such as this, differs from *Conversion Hysteria* in that the affect of the repressed idea (love for a gentile girl) is converted into apprehension (fear) instead of into a somatic symptom. In his attempt to defend himself against this attack of fear the victim casts about for an explanation (e. g. the implied loss of semen). When he has found an idea to which to link his fear we say that he has "rationalised" the apprehension. As we have seen, this false association between the apprehension and the substitute idea does not save the patient from uncontrollable attacks of fear; it does no more than to secure him from the re-entry of the repressed idea into consciousness. Every augmentation of the libido and every perception of the feared substitute idea, from whatever cause, precipitate an attack of apprehension.

10. **Self-Assertion.**—"The will for power" is strong in all of us. It is a manifestation of that aggressiveness, that upward tendency, that characterizes every normal human being. In neu-

rotics it often manifests itself in peculiar ways in the shape of neurotic symptoms. One of my patients, suffering from sexual anesthesia, indulges in fantasies of his superiority to other men because he can never become so passionate as to love a woman, to fall a victim to any woman's cunning. Being anesthetic to normal coitus he humiliates his mistress—and through her the female sex—to gratify him by perverse practices. Another one of my patients had almost brought himself to the point of committing arson and murder with the object of getting enough money together to enable him to embark in a large business venture and prove to the world his great genius for business. Another one who in his infancy had been impressed with his weakness, littleness and inferiority (and who is now impotent) took up the study of law—so as to rise to the greatness of Clay, Webster and Calhoun.

11. **Identification.**—Many of the neurotic's symptoms are the result of unconscious imitation, unconscious identification of oneself with someone whom the neurotic admires, loves, sympathises with, etc. Mr. X., previously mentioned, suffered from a very obstinate and exhausting cough for months after the death of a younger sister who died from pulmonary tuberculosis. He reproached himself for having been guilty of sexual transgressions with her and for not having paid her any attention or shown her any sympathy during her last illness. This patient also identifies himself with his mother, who suffers from chronic endocarditis; he sighs, pants for breath, fears sudden death, etc., although he is perfectly well. Ferënczi, the distinguished and brilliant Hungarian psychologist, is probably right in his assertion that neurotics are always on the alert for persons or objects with whom they may identify themselves.

12. **Unconscious Imperative.**—Very many of the symptoms of conversion and obsession hysteria are, I am convinced, the manifestations of the individual's compliance with a parental or biblical command stored up in the unconscious mind. One of my patients attributed his impotence in the presence of a *puella publica* to the injunction against "adultery" that had been impressed upon his childish mind in his Sunday-school days. Another man was impotent under similar circumstances because of his mother's warning threats of venereal infection. In some of these patients the parental admonition acts as a curse. Mr. M., a case of mixed neurosis, is seized with panicky doubts whenever he attempts to do anything

of any importance because in his infancy his mother never ceased to bewail his delicate constitution and to bemoan his certain failure in life.

13. Criticism of Others.—For want of a better term I attribute some neurotic symptoms to the patient's "criticism of others." The aforesaid Mr. M. did a number of things in a reversed order. He would, for example, read the end of a book last and work his way forward. He could not break himself of the habit until I pointed out to him, from data he had supplied, that this was a criticism of his parents. His symptom meant: "in my home everything is turned around; my mother is the boss and my father is her drudge." Another patient, Miss K., would express her resentment at my keeping her waiting by an inability to begin to speak. Another of my patients, a young man, to show that he had been humiliated by my taking another patient into my consulting room ahead of him, had to urinate before he could begin to speak. Hurt pride in a neurotic very often expresses itself by this sort of regression to infantile vesical incontinence (humiliation in infancy).

14. Laziness.—The only other motive for the development of hysterical symptoms to which I shall refer is laziness, the aversion to do enforced tasks. A boy of 18 or 19 whom I treated was unable to find a job that suited him. He had cold sweats at work, fainted in the subway while on his way to work, and could not awake before 11 a. m. In the afternoon and evening he was perfectly well and enjoyed a "movie" matinee daily. Notwithstanding this his fond mother supplied him with money every day, with fine clothes, etc., and he is still uncured. This motive must be reckoned with in very many neurotic cases.

3681 Broadway.

For The American Journal of Urology and Sexology

PROSTITUTION IN 1886 AND IN 1916.

By I. L. Nasher, M.D., New York.

A NUMBER of factors, some universal, others local have contributed to revolutionize the institution of prostitution in this city in the last thirty years. A fair estimate of the number of professional prostitutes prior to 1891 was 1% of the population. Since 1891, when the first radical steps were taken to suppress public prostitution, the proportion has decreased until to-day it is probably less than 1/10% of the population, less than 5000. This is the estimate of one who is perhaps in closer touch with the vice situation than any one else in the city, and includes the professional prostitutes in the streets and those in apartments. According to the estimates of hysterical would-be reformers who see vice through magnifying glasses and are not particular how many ciphers they put to the right of their figures, there are at least 50000 streetwalkers and hundreds of brothel houses, although they couldn't tell a brothel if they were inside of one. But while the number of streetwalkers has noticeably diminished and the brothel houses are practically wiped out and the dives and similar resorts where the prostitutes formerly congregated no longer exist, there is still a large number of professional prostitutes, clandestine prostitution is very prevalent, and unchastity among apparently respectable girls is extremely common. It is difficult if not impossible to form an even approximate estimate of any class. Since the prostitute is liable when arrested for soliciting on the streets to be sent to Bedford Reformatory for six months or longer, she does not address strangers on the street and unless one wants to take the chance of making a mistake which might land him in the police station, he must guess which of the girls he sees hurrying along or tarrying in front of store windows are prostitutes. In a recent walk from 23rd Street to 53rd Street along Broadway at 11 P.M., I counted 35 women who appeared to be looking for customers but that is no basis for estimating the whole number. There are no more of the cheap brothels where a man could take his pick from perhaps half a dozen women sitting in kimonos in the front parlor, and where he was warned, if he was too long in the woman's room, that another customer was waiting. It is said that there are still some of the expensive brothels

but it requires an introduction and a roll of bills to obtain admittance. (The existence of brothel houses is denied by those whose business it is to wipe them out.) One who obtained an introduction to a ten dollar house a few months ago said he saw only the colored maid who opened the door, the madam who asked what type of girl he liked and showed him the photographs of a number of girls with their descriptions, and the girl he selected. When he ordered wine the maid took the order and the madam served it but would not drink. The girl played the violin and delicately hinted at a contribution toward the violin lessons. The patron thought that the twenty-five dollars he spent in that house was well worth the pleasure he had received. He was surprised when in the course of the conversation she spoke of his home town and appeared to know so much about it, but she cleared up the mystery by pointing to the lining of his hat showing his address, and an encyclopedia in her dressing room. (This may have been a "call house" but from his description I am inclined to think that it was a regular brothel house.) The streetwalker of thirty years ago took her patron to her room, a furnished room house where rooms were rented by the hour or day, or to a hotel where she received a commission and a further commission if she vacated the room in half an hour. The Raines Law wiped out the furnished room house and many of the small hotels, under the tenement house law she is liable to go to prison if she takes her patrons to her room, and under the law a hotel can rent each room only once each night and is forbidden to rent rooms to a woman twice the same night. These laws have seriously impaired her activities and income. In the place of the old time brothel where madam kept her girls and rooms in the same building she has devised the call house and exchange, a new scheme for serving her patrons, but this too conflicts with the tenement house law. She hires an apartment and when a properly introduced patron comes she asks what type of girl he desires and shows the photographs of some. The patron having selected the one he desires, madam summons the girl by phone from the call exchange where the girls congregate. A call exchange may serve several call houses and a call house may be served by several exchanges. So quietly are these call houses conducted that their character is not suspected by neighbors until raided by the police. This happened in a call house which was established in the apartment directly over my rooms a little over a year ago. Although I made

two professional calls in the apartment I did not suspect its character until it was raided by the police and the madam and two call girls were taken out. Yet the house is owned by a minister and the other tenants are families with children. The Parkhurst crusade and the consequent Lexow investigation of 1894 caused the closing of hundreds of brothels, driving the inmates into tenements. Whatever benefit was derived from the closing of the brothels in the districts where they were known, was overcome a hundredfold by the harm done by the women in the tenements. In one Eastside building where one woman took refuge three girls became prostitutes. I attended a woman in another tenement who was frightfully beaten by her husband when he found that she earned pin money in the room of one of these refugees. The fashionable prostitute can afford to live in a fashionable hotel but the great majority of prostitutes live in tenements, though they no longer bring their patrons to their rooms. Coming in at all hours of the night the woman cannot long conceal her character and she is either forced to move or pay more rent. A few still occupy flats, but since a landlord was sent to prison for harboring such women they too are being driven out.

The activities of the Immigration authorities have put a stop to the importation of the French and German prostitutes and the decline of shipping, especially of sailing ships manned by Scandinavian sailors, has closed the Scandinavian sailors' resort near the waterfront.

The French prostitute has disappeared from the streets although there are still some clandestine prostitutes posing as teachers, translators, etc. A few years ago I advertised for a French teacher and some of the replies were so equivocally worded as to leave no doubt about the status of the writers. I know of but one place where German prostitutes congregate and these are without exception women who escaped the vigilance of the Immigration authorities either by coming in from Canada or coming in as cabin passengers. These women are better educated than the German women of a generation ago, trickier and more mercenary. They do not walk the streets but are found nightly in the restaurants where those who seek this class find them. Most of the women on the streets to-day are American but in recent years a large number of Jewish prostitutes have appeared in the poorer districts. Thirty or thirty-five years ago a Jewish prostitute was a rarity; now there

are hundreds of them. Many of the Jewish and some Italian girls have been forced into the business by the so-called white slavers, men who compel girls to support them by prostitution. Their methods have been exposed in the public press. These girls are submissive and will put up with indignities where the American girl would rebel and fight, but these girls are weak-willed, easily led and thoroughly cowed by their masters. Many streetwalkers however take up this work deliberately, either because it affords an easy way of gaining a livelihood, or because they want life and excitement.

Clandestine prostitution has changed in the past generation. Thirty years ago many women used their jobs as a cloak to give them an appearance of respectability, prostitution being their real source of income. Their legitimate work was of such a character that they had abundant opportunities to meet men and they were always on the lookout for an invitation to accompany one to a furnished room house during or after business hours. In one establishment the furnished rooms were over the store in which the girls worked, the store and rooms being owned by the same proprietor. These women did not care for the theatre and the little dinner afterwards; they were out for the cash and they made it plain that money, not pleasure, was their object. The clandestine prostitute of to-day resorts to prostitution to supplement her salary but in her relations with men the social and not the commercial side is emphasized. She would indignantly reject a proposition to sell her favors for cash but she will not hesitate to suggest that the price of a bottle of wine that he would order would buy her a new pair of shoes that she needs. Many women have friends who take them out occasionally, and before returning stop at a hotel for a couple of hours, then put a bill in their pocketbook, stocking or waist as a present. It is practically the same as paying them but the element of barter and sale is absent. They are not all working girls who resort to such clandestine prostitution to augment their incomes. Wives sometimes earn pin money by entertaining friends while hubby is absent and this happens even in so-called fashionable society. There are certain legitimate occupations which encourage clandestine prostitution. Out-of-town buyers come to the city to purchase goods and expect to have a good time at the expense of the local dealers. The press recently reported the case of a merchant who discharged an employee because she refused

to entertain a patron, yet that appears to be a common practice. In one establishment a girl, engaged to fill a petty clerical position at a large salary, is the regular entertainer of buyers who are looking for such entertainment.

Manicuring is a business in which the girls are especially liable to become clandestine prostitutes. The manager of one such establishment where most of the patrons are men, says he cannot employ a modest girl. In other vocations women are constantly exposed to temptation and many fall by the wayside. In one hotel a patron asked an employee where he could get a girl without risk. He was told to leave his door unlocked when he got in and soon afterwards one of the chambermaids appeared and asked if she could be of any service. Despite the statement of a prominent theatrical manager in a recent Sunday magazine article that 75% of chorus girls were straight, the proportion of chaste girls in this class is small. Newcomers may be straight for a while, there may be some old-timers who have remained straight, some who are married toe the mark of rectitude, but most of the others do not. I spent a few days with a musical comedy company on the road. Of 16 women in the company, four were married to men in the company, one was the owner's sweetheart and two were new girls who had not yet been put to the test. They replaced two girls who had been discharged for coming to rehearsal drunk after carrousing with men all night. Of the other nine, five were known to go out with men, two were the pets of members of the company and went out with no one else, and two were straight as far as the manager knew. At a New Year's eve dinner given by the manager of a burlesque show to his company after the performance, each girl who had no male friend in the company or in the theatre was permitted to bring in a male friend or one was provided for her. Every girl drank, most of them smoked and afterwards every one except the wardrobe mistress and one girl who was apparently in her charge, left with a male companion. I know something about the show business, and about the general run of show people, their unconventional lives and their general attitude toward social relations. There are very few prostitutes among the women, that is women who depend wholly or partly upon promiscuous sexual relations for their livelihood. But many have lovers in the com-

pany or outside who enjoy their favors, and many dispense their favors promiscuously to those who give them a good time.

How shall we classify the girl who gives her favors to one man alone? There is no question about the status of the mistress however faithful she may be to her man. There are cases where a man and woman live together as husband and wife without the legal or religious formula that the law requires to give them the legal standing, yet are faithful to each other. She is as truly his wife as if the judge or minister had told them so. But the real mistress is only a prostitute who has one liberal patron instead of many poor ones, and instead of depending upon individual fees she is on salary, though liable to be discharged at any minute. And as I recall the many cases where mistresses have turned upn their supporters when they were discharged I am reminded of the old madam's advice: A man should never let a sporting woman fall in love with him. A man should never consort with a woman who has not as much to lose by exposure as he has.

In all ages girls have given their lovers prenuptial privileges but it is only in recent years, since girls have entered vocations where they are thrown in close contact with their employers alone, that girls have become their employers' sweethearts. It seems that girls are more free in their favors to lovers now than they were a generation ago. This may be due to the removal of the most potent restraining influence, fear of pregnancy, since many girls and men know now how to prevent conception. It may be too that there is a lessened regard for chastity since unchastity among apparently respectable girls and women has become common and it does not create the abhorrence that it did formerly. Girls nowadays deliberately employ devices to stimulate sensuality in men, as short, translucent skirts, close fitting, one-piece bathing suits, flesh colored tights and stockings with low shoes, lip paint, etc. I was present when the manager of the largest dancing school in the country sent 30 instructors home because they wore no corsets and some demurred because the lack of corset rather than the dancing ability attracted some pupils. But this man has still some of the old-fashioned ideas of propriety, he allows no liquor in the place, not even in a well stocked emergency medical and surgical case, and the old-fashioned waltz is still popular in his establishment. Some of the new dances undoubtedly are intended to stimulate sensuality and one had to be eliminated when variations were introduced which were so suggestive as to arouse erotic thoughts

and desires. Yet this was one of the most popular dances in the dancehalls, especially with young girls. This is but one of the signs of the times, showing that there has been a radical departure from the standard of morality of a generation ago. The old conservatives say we are worse, the modern liberals say we are better. I am on the fence and say there is a different standard of morality and according to this standard there is less hypocrisy, more vice according to the old standard, less according to the present standard, and a tendency to break down the wall of conventionality that separated the chaste from the unchaste. We have not yet gone from the extreme of primness and prudery to the extreme of license and licenctiousness but we are on the way. About five years ago bare-limbed classical dances were first given and last year the whole ugly chorus of a vile burlesque show gave a bare-legged high-kicking exhibition. My newsman tells me that the magazines having suggestive titles as Saucy Stories, Spicy Stories, Snappy Stories, etc. have a large sale among young girls and in the present liberal spirit of society we may expect a magazine called Smutty Stories next. These are the things that have lessened the value of chastity, made unchastity less offensive and put the girl in a receptive mood when her lover made advances, especially since curiosity and desire had been aroused through her literature and through conversation with other girls who had been through the mill.

An enormous number of unchaste girls are found in offices, shops, stores and factories. With the scattering of the professional prostitutes, a better knowledge of the dangers of venereal disease, and the knowledge that many of the professional prostitutes were diseased, men became afraid to consort with them, especially since there was the danger of arrest and exposure in a raid. But the fundamental instinct of race preservation which drives men to seek the association with women has not changed. The warning of sound thinkers that when the prostitute is not available men will seek good girls, has been disregarded and men now seek good girls instead of the prostitute.

When Mr. X who visited Helen in Madam's house every Monday afternoon, found that the house was closed and Helen had disappeared, he tried the next house. When he found this closed and the third would not admit him he went back to his office and made a play for his secretary. Never before had he thought of the possibility of employing her for such a purpose

but necessity knows no law. The usual sympathy plea, "a cold wife and none to love," a few small gifts, a little lunch in the office after office hours and Miss secretary took Helen's place on Monday afternoons and any other afternoon that he desired. And what about Miss secretary afterwards? She allowed her lover prenuptial privileges, became pregnant, and he married her. The play upon a girl's sympathy is still effectual but more girls fall on a play upon their vanity. The girl will indignantly reject an offer of cash, even a raise in salary if conditioned by the return of her favors. She is not selling herself. But little gifts befitting her station which she can exhibit with pride, will be gratefully appreciated and she will reciprocate by giving the only service that she can give and he cannot buy. This is a phase of immorality which cannot be investigated with any prospect of success but its extent can be surmised from the large number of girls who are self-dependent and dress and live better than their wages or salaries permit. Occasionally a case is brought to light in a breach of promise of marriage suit, occasionally when the victim of an abortionist dies.

It would be a gross libel to charge any large proportion of the girls holding positions where they are alone all day with their employers, with immorality, but in a vocation embracing thousands even a small proportion constitutes a large number. The close office relations with its almost inevitable familiarity in time, the necessity for appearing neat and well dressed, the girl's natural vanity and her desire to appear to good advantage before men, coupled with her secret delight that her employer wants her, gratitude and a desire to reciprocate his kindness, taken in connection with her small salary, will sufficiently explain why and how she can afford to dress better and live better than her salary warrants.

It is different in stores where there are a large number of women, few men and most of the patrons are women. There is not the same incentive to dress beyond their means, the male superiors have not the opportunity to help a girl to the extent that she need be very grateful and responsive, and the men she meets are neither as wealthy, refined or educated as the run of men whom the office girl sees and for whom she must appear to better advantage. The store girl has moreover the advantage of rebates in purchases, cheap meals, free medical service, etc. so that her expenses are far less than the office girl. Here are two sisters, the

older, age 22, working for six years in a department store, the other, age 19, working for two years as stenographer in a broker's office. Each earns twelve dollars a week and contributes five toward the household. The older one has saved 600 dollars, the younger one has saved nothing and is constantly complaining that she cannot clothe herself properly on what she has left. The mother is not afraid about the chastity of her older daughter who is engaged but she says she must watch the younger one, lest she go wrong. I happen to know that both are unchaste, the older one consorting with her fiancee, the younger one with a broker's clerk.

The shop and factory girl is more frequently exposed than either of the other classes. She is usually uneducated, weak-willed, credulous, and easily impressed by a show of wealth though it be only sham. Fear of pregnancy and exposure to ridicule is, in many, the most potent restraining influence and if this can be overcome through either drink or assurance, she falls. She will then remain faithful to her lover until he discards her, when she will give her favors to another lover, or finding that she can earn more by prostitution than by legitimate work she will go on the street. It is from this class that the panders recruit their victims.

In comparing prostitution as it existed in New York 30 years ago with prostitution as it exists to-day the most noticeable changes are the disappearance of the brothel and the appearance of the private call house, the diminution with prospects of total extinction of public, professional prostitution and the increase of clandestine prostitution, mistresses and unchastity among girls and women. Conceptions of morality and modesty have changed. The problem of prostitution is as unsatisfactory to-day as it was thirty years ago. There has been a vast improvement in the superficial moral aspect but it has been secured by hiding vice in corners where it cannot be seen and hence it has appeared in directions where it cannot be followed.

The Parkhurst crusade closed the brothels and drove the inmates into the tenements. The Raines law forced the closing of the furnished room houses and small hotels devoted exclusively to prostitutes and their patrons, and these women now take their patrons into hotels patronized by respectable men and women. A little private agency, the Committee of Fourteen, has been the most active and successful in closing the so-called Raines law

hotels and the few brothels which survived the Lexow investigation and it has also closed the numerous dives and concert halls where the women congregated. To-day the prostitute seeks her patrons at the cabaret or dance hall where she mingles with respectable people, whose presence gives the man who wants her a sense of security he never felt when entering a dive. He goes into these places freely, he is not afraid of being robbed, or arrested in a raid, and he has little if any more difficulty in finding what he wants than before. To-day the committee is devoting its energies to the elimination of the few resorts of the old order that still remain, but more particularly to the elimination of tenement house prostitution, the call house and private flat. The persistence with which these are followed up makes it probable that they will be wiped out as effectually as the old time brothel and furnished room house. And then what? Can prostitution and the prostitute be suppressed by closing the places where the prostitute lives, meets and works? Closing these places neither puts her out of business nor wipes out her vocation. It does indeed make public prostitution more difficult, more dangerous and more expensive and it may put an end to public prostitution. Those competent to judge say New York is outwardly one of the most decent of all the great cities. But what is it below the surface? The professional prostitute has gone back to clandestine prostitution. But the most pernicious ultimate result of the anti-vice crusades and activities is the extension of unchastity. The New Yorker who formerly went to the dive and brothel now finds it cheaper to give his sweetheart some presents and receive her favors in return. Mr. X finds more satisfaction in his association with his grateful and affectionate secretary than he ever did with Helen of the brothel whose affection was measured by the amount he paid her. The young man from the shops who formerly paid the streetwalker a dollar and paid another dollar for the room now takes his girl to the park where benches and bushes are free and he gives her a box of cheap candy. And so changed has become the girl's attitude toward unchastity that where thirty years ago she shrank from the girl who gave her lover prenuptial privileges, to-day she no longer shrinks from her, but secretly admires her hardihood, and perhaps envies her. Thirty years ago the girl who allowed her lover such privileges was bad, a prostitute, who was ostracised and became an outcast unless he married her in a hurry.

To-day she is merely indiscreet and more indiscreet if she allows it to be found out. And there are many men who take a liberal view of unchastity, who do not demand virginity in the women they marry though they demand fidelity afterwards. We are getting away from the spiritual side of sexual relations and are considering the practical and scientific sides, the physiological needs rather than the religious dogmas concerning the whole question. This much is certain: Prostitution as a commercial vocation is dying out; as a social provision it is on the increase. The whole problem of prostitution is however as universal and as eternal as the fundamental instinct which begets it.

Translated for The American Journal of Urology and Sexology

THE NECESSITY OF A PROLONGED MERCURIAL TREATMENT IN GENERAL PARALYSIS.

By Professor Gaucher.

THE times are no more when some physicians believed in a syphilitic and others in a non-syphilitic origin of general paralysis. I do not think that any medical man of to-day wavers in his opinions as to the constant syphilitic origin of general paralysis.

Yet, there are still physicians and particularly alienists, who though admitting the constant syphilitic origin of general paralysis, have no faith in the efficacy of an anti-syphilitic cure of general paralysis and even hold that a long continued treatment may be dangerous in certain cases. Others regard it as unnecessary, while still others are of the opinion that the treatment should be stopped as soon as it shows its inefficiency of producing rapidly favorable results; they prescribe it, so to say, to soothe their conscience, and without any confidence. Against such an error I want to protest by advancing the following propositions:

1. General paralysis is by origin and nature always a manifestation of tertiary syphilis; it is syphilitic in nature, and not parasyphilitic.

2. The treatment with iodine and mercury, chiefly the latter, is always advisable for all cases of general paralysis; it can never be harmful, but is always beneficial. It must be applied as soon as possible.

3. The treatment requires often a long time to produce the desired effects; as a rapid improvement cannot be expected, the necessity arises of a continuation of the treatment for years.

4. Yet, even after the desired results are obtained and the disease seems to be checked and improved, without being cured—for in such cases nothing but a relative cure can be expected accompanied by a certain diminution of the cerebral functions—even then, I say, when the progress of the malady seems to be arrested, the mercurial treatment must be continued for an *indefinite* period, in order to prevent relapses, to "consolidate" the recovery and to improve, if possible, the impaired mental faculties.

I am ready to admit that in many cases the treatment cannot ward off death;—perhaps the treatment may postpone the fatal ending? Or, perhaps, are the results of the treatment not satisfactory on account of the shortness of time, or, perhaps, was it applied too late, or was it administered in insufficient quantities? Be it as it may, though the majority of cases of general paralysis do not yield to the treatment, I know a number of cases, much fewer in number, I admit, in which the treatment produced the most happy results.

Of the many observations at my disposal which demonstrate the truth of my assertion, the following is the most convincing: A man, syphilitic for four years and under careful and uninterrupted treatment since the commencement of the disease, feels, in the middle of 1896, the first symptoms of a diffuse periencephalitis: as vertigo, uncertain gait, diplopia, obstinate occipital cephalalgia. In spite of a regular treatment with injections of benzoate of mercury and iodide of patassium, the headache persists, or, rather, reappears after it had been calmed for a while. In spite of these cerebral troubles, the pupils remain equal and the reflexes normal, but the patient is suddenly attacked by inflammation of the nails of three toes, which fall off. In June, 1897, he has an attack of dizziness and temporary aphasia; during the year 1898, mucous patches appear on the tongue and remain visible throughout the following year in spite of the continuation of the treatment. During the month of August, 1904, a new attack of temporary aphasia. His health was good on account of the regular treatment until March, 1904. March 26th, 1904, the patient who suffered from violent headaches for several days, has fits of vomiting, numbness of the hands and suffers from a new attack of temporary aphasia. June 2nd, 1904, numbness of the right side and an

attack of aphasia lasting one hour. During December, the same year, a new attack of temporary aphasia and then another of the same kind but accompanied by vertigo, in April, 1905. The vertigo persists, but in November, 1905, the pupils remained equal and mobile; the patellar reflexes were greatly exaggerated. In December, 1905, the patient's speech begins to be embarrassed; the pupils are still normal; the vertigo begins to be more frequent; the patient has fits of vomiting; he buys all kinds of things he does not need and has "bizarre ideas" as his mother puts it.

In April, 1906, the patient, accompanied by a reliable man, goes to Nice, for a rest; he returns with all the somatic and psychic symptoms of general paralysis. While mounting a railroad train he stumbles and falls under the foot-board of the car; returning home he has attacks of vomiting, hemiplegia of the left side, aphasia, his speech is of a characteristic drawl, the pupils are unequal, the left one being dilated. The mercurial treatment was continued uninterruptedly by inunction as well as by subcutaneous injections—all this was done while the cerebral symptoms developed, as I wish to state most emphatically.

At that time I called in consultation Brissaud who gave a diagnosis of general paralysis, a prognosis of incurability and the prediction of a speedy decease. Several months later, I showed my patient to Raymond and then to Joffroy. They gave the same diagnosis and prognosis, a prognosis and a diagnosis, however, very easy: a diagnosis absolutely certain and a prognosis more than probable. To-day Brissaud, Raymond and Joffroy are dead while the patient they gave up, is very much alive—after ten years!

For ten years he has been continuing the mercurial treatment. For 8 years he has felt, alternately, better and worse. During several relapses he suffered again from headaches, chiefly neuralgia of the left side, aphasia, paraphasia and from increased difficulty of speech; the latter symptom, however, remaining more or less pronounced during the intervals between the crisis, was gradually lessened and disappeared almost entirely since about three years. In May, 1908, the patient was suddenly attacked by diplopia and ptosis of the right upper eyelid. His speech was a little more difficult and more drawling; the inequality of the pupils was increased. At that time there was a recurrence of periencephalitis of a considerable duration; in January, 1909, the patient had new attacks of vertigo and fell in the street, although an attendant

was always with him. In May, 1909, he had an attack of monoplegia of the lower right side which though being temporary, never disappeared completely; for until this day the patient continues to drag his leg.

Since that time no noticeable symptoms manifested themselves; the patient is recovering slowly but steadily; yet, a cerebrospinal deficiency persists and probably has become permanent. Since 1905 he has been impotent. For the last two years he has been going out unattended; he manages his business and does it well and with great care, making neither mistakes nor permitting himself to be imposed upon. There was a time when his family wanted to place him under guardianship. The inequality of the pupils persisted though interruptedly, until the end of 1908. Since then they are equal but present a somewhat clotted and almost immobile appearance. The exaggeration of the patellar reflexes has persisted until the present day.

I see this man regularly every two months. In two months he must have five injections of two centigrams of benzoate of mercury, that is to say, one injection every other day, for ten days. During the following ten days, he takes daily two grams of iodide of potassium. Just as a matter of precaution, I shall continue this treatment for a long time although I think that I am justified in considering this man completely cured. His general paresis commenced twenty years ago.—

Now I want to report another observation of a more recent date and a very much shorter duration. I choose this particular one because I consider it as one of equally instructive character.

Towards the end of July, 1914, I was called to see a man 35 years of age and syphilitic since his 18th year. The patient is in an almost delirious state of excitement; the pupils are unequal, the patellar reflexes exaggerated. I hear that for some time he has led a dissolute life and that his business affairs are in a bad state. His wife is unable to calm him and to hinder him from going out and getting into new troubles. I have no doubts as to the existence of general paresis; of the same opinion are the two physicians who treated the patient and have called me to see him. The serologic examination shows a positive Wassermann reaction. A young neurologist had made a lumbar puncture, three days before I was consulted. In the report given to me he diagnosed incurable general paresis. Oh, what follies are committed to-day in the name of lumbar puncture!

The spinal lymphtosis, disclosed by that lumbar puncture, does not in the least impress or embarrass me; I prescribe injections of benzoate of mercury, two centigrams per day, and at the same time, two grams of potassium iodide.

I advise that this treatment be given for 20 days; after a rest of 10 days, new injections; succeeding this, iodide of potassium for 10 days, followed by a period of rest of 10 days. This interrupted treatment must go on for many months; 10 days injections of mercury, 10 days of potassium iodide; 10 days of rest, and so forth.

I see the patient again at the end of January, 1915; he has followed the treatment regularly according to my prescription; he is doing nicely, but his pupils are still unequal and the patellar reflexes are exaggerated. He feels only a little weak.

The patient went to the country, on account of the war; in June, 1915, I receive a report from the doctor who treats him: the pupils are no longer unequal; all the reflexes are normal; there are no more troubles with his speech.

In August, 1915, the physician sends another letter from the country; he asks whether the treatment could not be stopped as the patient was feeling very well;—I eliminate the potassium iodide and have him continue the injections of mercury, 6 to 8 per month, one injection every other day. In November, 1915, and in January, 1916, I saw the patient again. The recovery has continued; only the patellar reflexes are still somewhat accentuated. I have him continue the injections of mercury, 8 per month, and I shall do so for a very long time, in spite of the good condition of the patient.

It is evident that this observation is not of the same value as the former, the recovery being still recent, not even of one year's standing. I selected it from among others, because it demonstrates the results we can obtain by a mercurial treatment if it is made use of at the commencement of general paralysis, that is to say, if doses of sufficient quantities are administered and a regular treatment carried out as soon as symptoms of periencephalitis begin to manifest themselves.

We can draw the following two conclusions from the preceding observations:

1. One should not declare a priori that general paralysis is incurable.

2. The mercurial treatment of general paralysis must be continued indefinitely.

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AT WHAT AGE ARE PARENTS BEST FITTED TO BEGET CHILDREN OF GENIUS AND TALENT?

By Dr. Vaerting, Berlin

THE duties of the parent and the rights of the child have been discussed again and again. The highest right of the child is its claim to the possibly best mental equipment. The mental quality of the offspring has its root in parental influences. Nothing short of the fullest utilization of the best procreative material will inaugurate the era of the Right of the Unborn—the foundation of the right of the child.

The author asserts that the *Age of the Parents* is of the utmost importance in regard to the mental endowments of their prospective children. A rich statistical material at his disposal, he begins his investigation by discussing the most favorable procreative age of the Father for the attainment of a maximum and optimum of mental faculties in the children.

He maintains that the *43rd year of the male parent* is the *upper limit* of his procreative faculty most favorable to the mental endowment of the offspring. (As only a few men marry while very young, he does not try to draw any conclusions as to the *lowest* limit.)

Further, besides the age at which he begat the son, the profession of the father is of very great importance upon the mental faculties of the children. It seems that men who perform plain, ordinary work have better prospects to become the fathers of highly gifted sons, during the period indicated above, i. e., between the age of puberty and the 43rd year, than fathers who are devoted to higher intellectual pursuits. The greatest men, the men of genius, were often the sons of mediocre, even ignorant fathers. Gauss was the son of a bricklayer, Kant's father was a saddler, Liebig came from an old peasant stock. Men with limited mental activities—the lower intellectual middle-class, so to say, come next. Schiller's father was a surgeon, Bismarck the son of landed proprietor. So was the great poetess Annette von Droste-Hülshoff.

The most unfavorable prospects for great offspring have highly gifted fathers, men of genius. "Great men seldom have great sons." Of course, there are exceptions. The cause of the latter, according to Vaerting, is the *youthful age of the begetter*, that is

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The above article presents a resumé of Dr. Vaerting's brochure entitled *Das günstigste elterliche Zeugungsalter für die geistigen Fähigkeiten der Nachkommen*, which attracted quite some attention at the time of its appearance. I give Dr. Vaerting's ideas for what they are worth. Let the readers draw their own conclusions.—W. J. R.

if a man became father when he was at the height of his reproductive vigor and his brain and nervous organism were not yet worn out by mental work.

Vaerting also points out the incertitude of fatherhood in cases of an advanced age of the father and amongst the upper classes. Also the domicile of the parents is an important factor in this connection, as in a large city a woman is exposed to dangers and opportunities to deceive her aged husband, more than in the country.

Further, Vaerting calls our attention to the fact that most men who are devoted to *higher professions* and to productive mental work *marry too late*, at a time when they are beyond the period of their fullest procreative maturity. A large stock of mental and procreative energy is necessary for begetting children with high mental endowments. Vaerting recognizes the cerebral activity of the father as the decisive factor in limiting the favorable effects of the proper procreative age; these effects are decreased, step by step, with a corresponding gradual increase of the mental achievements of the father.

The deplorable fact that men of a high intellectuality seldom have great sons is to be explained, according to Vaerting, by the tryanny of our social code and sexual customs which deprive the man of genius of his natural right to become father during the most favored period of his sexual vigor. "What splendid achievements could not be entered on the credit side of his procreative account if a Gauss at 17 when he made his first great mathematical discovery, had been allowed to be the sex-mate of an older woman!"

On the other hand, Vaerting does not believe that higher mental endowments can be inherited (Galton's and Rilot's theory), nor that the man of genius is the result of careful breeding (as Reibmayr maintains). On the contrary, the genius arises, suddenly and unexpectedly, out of a mediocre environment provided, of course, that the parents are healthy and of the right relative ages.

In regard to Woman's age Vaerting maintains that the 24th year is the lowest limit for the conception of children of a high mentality. (In the case of Goethe he sees an exception that proves the rule and goes even as far as to make insinuations as to the fatherhood of the husband, in order to maintain his theory). Vaerting quotes a number of instances where women married before they were 20 years old, but became mothers of great men *after their 24th year* although the husbands were of the right reproductive age (i. e., under 43) at the time of the marriage. Bismarck's mother married at 18 when her husband was 35; at her 25th year

she brought forth the great statesman. Kant's mother married when 19, husband 33; after 8 years she gave birth to the great philosopher.

Vaerting also quotes cases where great men were the *first born* of women who married after their 24th year. (Some of them had even more than one great son). Helmholtz's mother married at 24 and gave her great son to the world after 1½ months of married life. Heine's mother married at 29 and became the mother of the immortal poet after one year. Gauss's mother married at 34 a man of 32; one year later she brought forth the prince of mathematicians. Vaerting maintains that the above cases and many others prove beyond the shadow of any doubt that a woman must *be at least 24 years* old before she be able to perform her maternal masterpiece.

The author thinks that it is *impossible* to make any assertions in regard to an *upper limit*. The cases are here so complicated by a number of circumstances that every conjecture is excluded. The main obstacle is to be found in the difference between the relative ages of the parents. Most girls marry before the 24th year, i. e., before they are fully developed. When a woman has reached the optimum of her maternal faculties, the husband is beyond the most favorable period of his reproductive powers.

Cases of unions between *older women* and *younger men* are rare. Such combinations might be prolific of the most auspicious offspring. According to Vaerting, it is probable that the spermatozoa of a young man are not suitable to a woman of the same or a younger age. We know of many cases where the healthy instinct of a *youth* was attracted by the charms of an *older female*: Goethe, 26; Charlotte von Stein, 34; Liszt, 23; Marie d'Angoult, 29. Young Boerne and Henrietta Herz who was by 20 years his senior.

Vaerting believes that males reach the period of full maturity sooner than females. Therefore, men should commence with the performance of their procreative functions at an earlier age than women in order to obtain the most favorable mental results in the offspring. *A woman under 24 ought not to be allowed to marry.*

The same rules that are valid for the parental age in its bearing on the mental efficiency of the offspring must be applied to the vitality of the children. The author points out that very young women, as a rule, are mothers of weaklings. Also the increased morbidity and mortality of firstlings has its chief cause in the youthfulness of the mother. Otherwise, *firstlings* would have the *most favorable prospects, namely*, if both parents are of the right relative age.

These prospects are enhanced if conception does not coincide with the commencement of sexual intercourse. Schelling and Ohm were the firstlings of a union of 3 years standing. This strange fact may be explained as follows: A well regulated sexual intercourse increases the blood supply of the sex glands and thereby also the nutrition of the germ cells.

Vaerting thinks that greater birth numbers increase the morbidity and mortality. The greater length of the birth intervals, however, has a favorable influence on the vitality of the children.

CONCLUSION

How to *utilize* the results of our investigation as to the most favorable procreative age of parents? How to put into *practice* our Knowledge and how to add new material to it?

Vaerting makes the following propositions:

More material must be procured for the investigation of the connections between the parental age and the mentality of the offspring. This might be done by *microscopic examinations* of the spermatozoa to show the gradual alterations with the increased parental age. Also the spermatozoa of manual laborers as well as of mental workers ought to be examined and compared. The *influence of mental* work on the germ cells ought to be ascertained; also the results of mental rest and mental exertion in the germplasm of the same individual. School statistics might be valuable for the solution of the problem as to the most favorable reproductive age of the parents.

Our customs, our moral code must be transformed. We need education, enlightenment for both sexes as to the most favorable reproductive age.

Highly gifted men ought to marry between 18 and 29; men of genius even younger.

The best mate for a man under 26 is an older wife. The 43rd year ought to be pointed out as the upper reproductive limit to all men.

Resourceless young men ought to marry *older women with an income.* If the latter is not sufficient it ought to be increased by the State. A *subvention* ought to be paid for every child of a mother over 23, provided the father is under 28.

An unmarried mother over 23 should never meet with public opprobrium if *the father is a younger man.* A woman who marries a man of *over* 50 years of age ought to be exposed to *public disgrace.* Every married woman ought to *refuse* [*reproductive*] *sexual intercourse* to a husband who is *past* 43.

Women must be *educated* to a sound valuation of their *maternal duties.* Quality not Quantity, must be the guiding principle of every mother. Her highest ambitions must culminate in the production of *perfect children.*

"FALSE YOUTH"

By Michael Monahan

[While Mr. Monahan is not a sexologist, he is a writer who knows life, and his article is so excellent, both from a literary and psychological point of view, that it deserves a larger audience than that of The Phoenix alone. We are sure our readers will enjoy his *False Youth;* may they also profit by it.—Editor.]

THE passions make trouble for us during the greater part of our lives, and it may be true that, in a sense, they are themselves the deepest potential proof of life. Many people undoubtedly cultivate and cherish their passions on this presumption: some such are of our familiar acquaintance, while there be famous instances in Holy Writ and in the profane but no less inspired pages of Balzac. Instead of giving thanks, like Sophocles, that age has freed them from the tyranny of carnal desires, they dread more than anything the cessation of these, and they pray that their torments may continue with them to the end.

It is a common error to suppose that the most tragic and violent effects of passion are limited to youth: an error too much fostered by popular romances as well as the public reserve maintained on this subject. Such exceptions as force themselves upon the public notice from time to time are dismissed as abnormal and society refuses to discuss the matter.

No, it is not Youth that furnishes the darkest, the most fatal and convulsing dramas of passion, but rather that period of life we call Middle Age, beginning in man at the forty-fifth, in woman at the thirty-fifth year. Then or thereabouts commences for both a season of false youth, the Indian Summer of the sexual passions, during which desire is felt with a violence and exacerbation never known before. Especially is this apt to be the case if either the man or the woman have ceased to love his or her partner and is tempted to seek another object of passion: a lamentably common incident.

The state is one that demands for the fullest understanding thereof a psychological as well as physiological explanation, which it is not my business to offer. But this I will say: the malady of false youth is largely induced by the fear of age, with consequent loss of the power of pleasing the opposite sex. It may be that such

fear is stronger in women than in men: the reserve which females maintain on the subject and the mystery with which it is developed yield no positive clue. In this, as in other respects, woman keeps her secret; yet certain inklings such as the revelations of Karin Michaelis, in her book, "*The Dangerous Age*," leave us to infer that there is little difference between sexes on this point. That both men and women alike dread the end of sex-life, and the latter the more since it means the loss of their greatest power, are conclusions that may be frankly accepted. Hence that element of hardihood, of recklessness and desperation in the passions of middle-age which so often shocks us in actual life, so as to merit the Latin appellation *nefanda*—meaning things forbidden to be spoken of, or under the taboo of Nature herself. Such incidents tempt at once and dishearten the portrayers of life. For the world will not have such disorders exhibited, except under conditions very difficult; it turns away for the most powerful depiction thereof in book or play as something monstrous and unfit for art. Balzac indeed explored this as every other sinister province in life, but it remains a question whether he is not more hated than admired for it; for the world dislikes to hear, quite as much as it needs to realize, the terrible truths set forth with such unsparing realism in "Cousine Bette."

Even as such things are passed by in fiction or remain stillborn in drama, so are they hushed up and smothered in the reality of every-day existence. Truth of this sort is indeed stranger than fiction, but society will not have it on any terms; rightly it feels that behind such explosions of ill-timed passions are forces that, if let loose, would tear the social structure to pieces.

The passion of youth is ever regarded as an *amabilis insania*, and all things are pardoned to it by grace of its talisman, Romance. We are not offended by the sweet unconscious immodesties of Juliet, nor careful to provide an expurgated version for our children; her story remains an open page to each new generation of maidenhood. But the world refuses to admit a romantic interest in the amorous disorders of the middle-aged; it sees only the fearful nature of the scandal threatening the peace and honor of families—the shock of a revelation which upsets the established belief in virtue.

All the world loves a lover, it is true, but not an old lover. Had *Romeo* and *Juliet* been of middle-age we would never have heard of their sweet folly or star-crossed love; Shakespeare would not have immortalized nor the world canonized them; and it is very doubtful if a fugitive echo had reached us of the two old fools of Verona!

So it is that such passions and tragedies of the middle-aged, though always occurring, are seldom exposed to the naked censorship of public opinion. The honor of the community is engaged, as by an unwritten law, to suppress such scandals, and even the newspapers are apt to leave them alone. But we have all heard of such, and we shall continue to hear of them so long as the elements of human nature remain as they are. There is no change in the eternal Decameron of human passion.

I have referred to the boldness and hardihood, the extreme daring which often mark the "romances" of elderly persons; indeed they quite match or even surpass anything recorded in the Book of Youth. The type of Ninon is far from being an uncommon one among women. Elderly Romeos are taking the fatal draught, elderly Juliets are following suit every day; or both are coming by their desires without tragic dénouement beyond the occasional breaking up of a family on either side. In any case, high courage is required for the business, which is apt to alternate between tragic risks and a perilous sort of comedy.

Perhaps such misadventure would not happen so often if the world would but cure itself of these persisting illusions, namely:—

Its inexpugnable belief in female virtue and incurable superstition that children preserve and guarantee a woman against temptation.

Its equally persistent and absurd notion that middle age separates a woman from passion and its liabilities.

Its foolish persuasion that woman is different from man in regard to the laws governing her sexual life.

False youth comes to both, and for the woman no less than the man it is potent to tear up the rooted sacred ties of life, flout the honor of marriage, corrupt the innocence of childhood, and turn the sanctuary of home into a romping place for devils!

Think not, Mr. Safe-Husband, that you may lay aside all anxiety concerning your dear wife because forsooth she has passed her fortieth year and the tints of autumn begin to mark her beauty. Nay, now indeed you shall do well to love her and court her and cherish her and watch her as never before: of a truth there be wolves abroad and anigh who would not scorn your own ewe-lamb. Are you a bit wanton and lickerish yourself, though a good husband as men go, and do you with a full share of that amiable conceit which hath been the cuckolding of many a simpleton, take it to be a man's privilege, etc?—the discerning reader will easily supply the rest.

Have a care, while you are yet unhorned, that she learn not the trick from you, else it will go hard but she will better the lesson—mayhap to the sorrow and confusion of your house!

EDITOR'S NOTE

This issue concludes the twelfth volume of the AMERICAN JOURNAL OF UROLOGY and the first volume of THE AMERICAN JOURNAL OF SEXOLOGY.

We were somewhat diffident a year ago, as one is always apt to be when making a new departure, when we made a change in the scope of the journal. But the results and the encouraging expressions from our subscribers have shown us that we made no mistake. There is a great field for a journal devoted to the scientific, earnest discussion of all the phases of human sexuality.

We have a number of most valuable articles for the coming year, articles that could hardly find place in any other journal in the country. The two principal articles in the January issue will be "Dreams: Their complete and detailed interpretation from the Freudian standpoint," by S. A. Tannenbaum, M. D., and "Jealousy: Its Prevention and Cure," by the Editor. "Premature Ejaculations, the Most Frequent Form of Sexual Disorder of the Present Day," also by the Editor, will be the principal paper in the February issue.

Selections and Abstracts

THE RIGHT TO SEXUALITY

The right to sexuality is inseparable from physical existence. This right is in itself neither moral nor immoral, being beyond good and evil. On the purely physiological plane, the right to sexuality is unlimited and illimitable. The most we need on this plane is to adopt preventive and curative measures in face of the dangers to health that may arise from an unduly frequent or an imprudent exercise of this right. Judging, therefore, by a purely physiological criterion, we must implicitly recognize the right to sexuality to be unconditional and universal, and in this view the culmination of human wisdom would be represented by the initiative of the German Naval Minister who, greatly concerned by the spread of venereal disease among the personnel of the navy, ordered that there should be placed in all the ships automatic machines whereby for a small payment anyone who wished could be supplied with a condom. But from the ethical point of view these considerations do not suffice. Sexual morality needs the bridle of the sentiment of responsibility—alike on the part of each sexual

partner towards the other, and on the part of both towards the community and their offspring. In the matter of sex, young men are the custodians of a sacred fire. Their sex will give birth to children; for this reason they must safeguard their vital energies and must not abuse their physical powers. The recognition of the inalienable right to sexuality implies also the recognition of the existence of supreme duties both individual and social.

—Robert Michels.

THE DISILLUSION BY THE PURE YOUNG MAN.

The desire that one's daughter may marry a man who, like herself, and on an equal footing, will gain in marriage his first experience of the most sacred mysteries of the sexual life, is one which may lead to profound disillusionments. Even if today the demand for chaste young men is extremely restricted, the supply is yet more so, and the article is of such an inferior quality that in actual practice the attempt to satisfy this desire is likely to lead to results which will fail altogether to correspond to the hopes inspired by the contemplation of the abstract idea of purity. (The domain of unchastity is far wider than it appears, invading the apparent kingdom of chastity and physical intactitude.) Many physically intact individuals of both sexes are far more contaminated than those who have had actual sexual experience. Others, again, superior in the abstract, and from the physically sexual aspect, are ethically inferior to the unchaste, so that the union with these latter would be more likely to prove happy than a union with those who are nominally pure.—Michels.

TUBERCULOSIS AND ABORTION

Preservation, not destruction, is the keynote of an article on Tuberculosis and Abortion by Dr. George Clark Mosher. (*Jour. Mo. St. M. A.*) The author inveighs against those who recommend abortion unconditionally in every stage of tuberculosis. If we should follow the "irreconcilables," he exclaims, obstetrics would be diverted into a side line in the work of the professional abortionist! Clinical evidence, he says, has convinced us that tuberculosis in the prospective mother must be treated as in the non-pregnant woman. Instead of blind generalization the individual must be considered. Children of tuberculosus mothers have been seen to grow up healthy and become themselves the mothers of succeeding gener-

ations, whereas if the plan of general abortion were decreed two generations at least would have been sacrificed. The writer's assertion is corroborated by statements quoted from personal letters from recognized authorities on this subject. In cases of birth of a child of a tuberculous mother, the author advises that the baby at once be removed from the environment of the parent and to be spared the risk of infection from association. The ideal substitute he sees in a wet-nurse properly accredited by careful physical examination. Certified milk, properly modified, to be the food next best to milk from a foster mother. If the mother's life is in jeopardy and abortion seems to be imperative, it should only be performed on the ground of clinical experience. The author sums up his argument and concludes his article by quoting Dr. Adam Wright, of Toronto: "It is a question of individualization. No broad generalization can be laid down, but each case must be studied by itself. We believe in the curability of consumption in the pregnant as well as in the non-pregnant. If 29 per cent. of the women of child-bearing age in any community will show some evidence of tuberculosis, our duty to these women is to save them, not to murder their unborn children."

THE WOMAN'S MOVEMENT AND MALE CHASTITY

The demand for pre-conjugal chastity in the male from the side of the woman's movement will necessarily exercise but a restricted influence; yet so long as the demand for the absolute purity of woman before marriage is put forward by men, and so long as this demand is enforced under penalties, the corresponding demand on the part of women is morally justified. In practice, however, careful fathers of marriageable daughters, who seek this virginity in their sons-in-law, will, if they find it, seldom find it a guarantee for the simultaneous possession of solid moral qualities. Where we do find chaste conduct coupled with solidity of character, this association is usually the outcome of the young man's being strongly in love, and of the hope of marriage at no very distant date. It is by no means rare for such a love to furnish immunity against all other feminine temptations.

—Robert Michels.

THE MORAL CENSOR

If one acts obtrusively as moral censor you can bet a hundred to one that something is wrong with him.—Geo. Hirth.

SYPHILIS IN THE NEGRO

The prevalence of syphilis in the southern negro has been investigated by H. L. McNeil, Galveston, Texas (J. A. M. A., Sept. 30, 1916). He used the Wassermann and luetin tests, and the series he examined consisted of about 1,200 negroes, 15 years of age or over. On 600 of these negroes, both the Wassermann and luetin reaction could be successfully followed. In the remainder, only the Wassermann could be obtained.. Of the 1,200 negroes, 34 per cent. gave definite, positive Wassermann reactions. Two hundred working negroes were also examined, ruling out all that were diseased except from traumatic causes, and included with these was a small number of normal obstetric cases. Of these apparently normal cases, approximately 24 per cent. gave positive Wassermann reactions; 12 per cent gave positive luetin reactions, and 28 per cent. gave positive reactions to either one or the other. A limited study was also undertaken of negro children ranging from 1 to 12 years of age. As these children were, however, all hospital cases, the percentage is probably higher than among healthy negroes. The results seem to show that the majority of cases of syphilis among the negroes were of the acquired type. The relation of syphilitic infection to the various diseases was also studied, and for comparison figures were taken of the whites in the hospital, which showed that even among the class of patients received, largely sailors, dock laborers, etc., the percentage was lower than that of the blacks.

MAN'S CRIMES AGAINST WOMAN

Only prominently stupid geese can twaddle lightly over the numberless crimes man has committed against woman and continues to perpetrate. He has burned us as witches, he has sold us as slaves, he has locked us up in harems and brothels, he has prostituted us in all imaginable manner, he has acted as pimp by sanctimoniously binding us with the chains of matrimony, he has sterilized us by making nuns of us, he has made Cinderellas of us by subjecting us to his infamous double moral standard, and he has withheld from us almost all those privileges and liberties in the enjoyment of which he basks frivolously and shamelessly. May he perish!—Geo. Hirth.

MORALITY DURING THE PERIOD OF ENGAGEMENT.

The morality of the state of betrothal as it obtains in our society to-day is characterised by two crimes against nature, moral-

ity, and reason. In the first place, it enforces upon the lovers a very dangerous condition of nervous hyperexcitability, inasmuch as it constrains them to sexual abstinence during months or years, in association with continuous nervous over-stimulation. Secondly, it imposes upon the lovers a second dangerous nervous excitation, inasmuch as on the bridal night and during the subsequent weeks it instigates them to a sudden, and therefore in most cases unnatural and excessive, sexual indulgence.

—Robert Michels.

BRUTALITY OF THE NUPTIAL NIGHT

The brutalities of the nuptial night often prove the grave of love, for there is much truth in the words of Balzac, "le sort d'un ménage dépend de la première nuit." The sudden intimacy with a man who materially at any rate and often psychologically as well, has been known only from a distance, strikes terror into many women, so that it is precisely the most chaste and the most delicate-minded who are impelled to an erotic refusal; whilst as a result of this, men who are themselves of delicate fibre, and therefore also impressionable, actually become, in relation to such women, impotent. The bridal night and those that immediately follow it not infrequently conceal the germs of death. The marriage bed with its troubles and sufferings is often the starting-point of long illness, leading the man to a premature grave, and the woman to the lunatic asylum.—Robert Michels.

THE PUBLICITY OF WEDDINGS

The current morality of the state of betrothal poisons that state and desecrates the act of sexual union of two loving beings, inasmuch as it permits the maiden's entry into the sexual life only under exposure to the fierce light of public curiosity—not to speak of the wedding journey and other abominations. She enters upon her married life decked out like a peacock, and profoundly wounded in her maiden sense of self-respect, because she knows beforehand the precise place and the precise hour in which, nolens volens, she is to lose her virginity. The publicity thus given to an act, undoubtedly one of the most solemn in life, but which ought also to be one of the most private, proves very clearly that the moral code regulating betrothal and the introduction to marriage is still in an extremely primitive condition, and needs reform from its very foundations.—Robert Michels.

BOOK REVIEWS

A practical treatise on disorders of the sexual function in the male and female. By Max Hühner, M.D., Chief of Clinic, Genito-Urinary Department, Mount Sinai Hospital. F. A. Davis Company, Philadelphia, Price $3.00.

Most if not all of the articles constituting this volume have appeared previously in various medical periodicals. With the best of will we cannot speak favorably of this volume. It contains nothing that has not been said before and said in a better way.

The author's treatment of masturbation shows that he never had in his practice a real masturbator. He undoubtedly had many people who masturbated, but there is a difference between people who masturbate occasionally or frequently and those who are confirmed slaves to the *masturbation habit.* The same may be said about his pollution patients. There are cases of pollutions that are not only not cured or benefited, but distinctly aggravated by the routine treatment mentioned by the author. And that there are cases of pollutions for which there is no other remedy except normal sexual intercourse is a fact too well known to unbiased sexologists. As to the author's discussion of continence, it is so antiquated as to be unworthy of consideration. He quotes from ancient, discredited and dead authorities, while the modern authorities, those who have freed themselves from the chains of theology and discuss the question from a truly scientific standpoint, do not seem to exist for him.

Sex Education, By Maurice A. Bigelow, Professor of Biology, Teachers College, Columbia University. Macmillan Company, New York. $1.00.

This book was a very pleasant surprise to us. While Dr. Bigelow belongs to the conservative school of sex educators, there are not more than two or three statements in the entire book to which we would take definite exception. The book is characterized thruout by commonsense and a sane radicalism. Of course on the subject of continence we do not expect Dr. Bigelow to be in line with modern sexologists, but he has made decided progress in his sex ideas during the past ten years, and perhaps in another decade he will be fully up to date. Thinking is a dangerous thing. We can mention several sex educators who have made quite deplorable progress towards radicalism. The only sure way to remain orthodox and good is never to think.

If there is one specific criticism that we would make it would be of the bibliography. And it isn't so much the sin of omission, though some valuable books are left out, as is the sin of commission. Such trashy, false books as those of Sylvanus Stall should not find place in any scientific sex bibliography. The author also lists John Cowan's "Science of a new life." The author says that the book is obsolete, unreliable, unscientific. If it is all that, why mention it in the bibliography?

The author says: "I have not included many books which I recognize as important for readers thoroly trained in science, but which are dangerous to the average reader of sex literature." Does Dr. Bigelow really believe that Forel, Ellis, Bloch, Kisch, Moll, etc., are more dangerous than Sylvanus Stall, John Cowan and Mary Wood-Allen?

We predict that in about five years, when the author gets out a new edition of his book, he will include in his bibliography some of the books he has left out and will delete a good deal of the trash that now disfigures the concluding pages of his otherwise excellent book.

Syphilis. By Lloyd Thompson, Ph.B., M.D., Hot Springs, Ark. Illustrated with 77 engravings and 77 plates. Lea and Febiger, Philadelphia, 1916. 415 *pages. Price* $4.50.

This book gives a very satisfactory resumé of our knowledge of syphilis of the present day. The treatment is discussed in great detail and the illustrations are excellent.

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